THE LATTER DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our Fathers have inherited lies, vanity, and things wherein there is no profit" (JER. 16: 19).

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FOR THE CONSIDERATION OF INVESTIGATORS.

THOMAS W. BROOKBANK.

(Concluded from page 182.)

AGAIN, we find some good Christians of the world take the ground that since the religion which they now profess was good enough for their fathers and mothers to live and die by, it is good enough for them, and nothing better is needed for the salvation of our race when it is faithfully practiced. But good people who occupy this position should be prepared to tell us plainly whether the Christianity that was taught by our Saviour and his apostles is now faithfully practiced by Christendom or not so observed. If it is not, what proper ground is there for the claim that nothing better than the religion now practiced by the Christian world is not needed? If there has been a falling away from the religion which Christ gave man to observe and is not practiced, a return to the old ways of God and of His Christ is as plain as the light of day. In passing it may be said that the commotion which such a restoration will cause in the Christian world can be gagued by the changes requisite to make the restoration complete. Returning to the main line of thought: anything in the way of a religion which comes short of the divine plan for man's salvation is not as good as it ought to be in the sight of the Lord, which is evident from the fact that it does not come up to the standard he set for it. Whatever takes anything away from it makes necessary its restoration before it is as good as God intended it should be for our own benefit and blessing. Christ declared a Gospel of the best and most holy principles which the world has ever known. He delivered that Gospel to mankind for its good, peace, progress, unity and salvation, and if the religion

which Christendom now has and practices does not subserve these ends, the world does need a religion which will do it, which will bring peace, prosperity happiness and unity to and among mankind instead of conditions directly to the opposite that now prevail so widely. If, on the other hand, Christendom is practicing the religion which Christ established, it is still more apparent that this world needs something better in that line. It needs a Gospel which will unite the hearts of the people who embrace it together so firmly that they will present a solid front to the forces of evil. This Christianity, as practiced in these times, is far from doing. Divisions and strifes among its adherents has marked its history for centuries past, and this evil has so weakened the power of Christendom that modern civilization, which is one of its products, is on the verge of a complete wreck, when it should be in a position to dictate peace and good-will to men the world over. What can give a general on a field of battle greater assurance of victory for his cause than divisions and quarrels in the councils and ranks of his foes? And what, then, can cause more exaltation in the hearts of devils than to see Christendom divided as it is into irreconcilable factions? It should be in a position to-day to say to the nations of this earth, "There shall be no more war." Is it not apparent that a form of Christianity which has power to weld together mankind of every race and nation as one family is needed? That very form is found in "Mormonism." No one is asked to take the writer's dictum respecting this matter, for in effect that very thing is charged, practically, as a crime, against this work and the "Mormon" people by their enemies, who far and wide call attention to the *unity* which prevails among them, though they are gathered from all quarters of the earth, speak different languages, have different customs, etc. A thing that is remarkable in this connection is that the welding operations is perfected simultaneously with the admission of a candidate to membership in this Church. When a German comes into it, he does not have to be reasoned with to bring him to the point of being friendly in very deed with his French brother, or vice versa, as the case may be, and the same thing is true respecting a Turk and his sectarian fellow-man and of all other different races possessing deadly antipathies to one another. They become friends at once upon entrance into the Church, when sincere in their hearts, and if there is any other thing of a universal character, save that of the desire of "Mormons" to gather together, which more clearly testifies of the power of God in this work, and of the promised reception of the Holy Ghost, the writer does not know what it is. The power thus instantly exercised as it were, to banish age-old animosities from human hearts can come from God alone. Yet there are men and women who say that it is of the devil.

Further, how many of our opponents are there who consider

the consequences that are associated with the plea that the religion of the fathers was good enough for them, and is good enough for their children and all the rest of the world, and nothing better is needed for the salvation of mankind? If the Lord was minded to endorse as sufficient a plea of this kind in these days, an objection on identical grounds would have barred out from this world's history Christianity as Christ taught it. To go still further back in point of time, and the development of the Lord's plans for the uplift of our race, it is fair to assume that Isaac, Jacob, and Abraham, the father of the faithful, each and every one, to mention no more of the ancient worthies, have received or will receive a full measure of salvation at the hands of the Lord. They had some kind of a divinely ordered system of religion and worship which, if faithfully observed, would make them saints of God, and put their acceptance with Him beyond question. The Biblical record shows that. Now, coming down the stream of time a number of years, we find that the Lord then set about the work of establishing a new and more perfect form of worship and principles for the salvation of man, and nothing is more probable than that some of the Israelites, who did not want the Lord to meddle in their established religion, gave voice then to the very same objection that is now under consideration in these lines, viz., "The religion of our fathers was good enough for them, and saved them, and it is good enough for us and will save us." But if the Lord had given heed to that protest and had abandoned his purpose of establishing the Mosaic order, we would all still be living under the Patriarchal form of worship. However, the Almighty had his own plans for the good and blessing of mankind in view and went ahead with them—a fact that some real good, modern people should lay close to their hearts. But allowing that no such protest was uttered when the Patriarchal system was about to be superceded by the Mosaic institutions, it was definitely proposed when Christ entered upon the work of founding Christianity in the stead of the older order of worship. While it is not on record in the Scriptures that the apostate Jews did protest to Christ in express terms that since the religion of their fathers was good enough for them, it was good enough for their children, they nevertheless acted the part to such perfection that he could not misunderstand their position. They wanted to have nothing to do with Christianity. They clung to and practiced the ceremonial law down to the very time when the Romans under Titus laid siege to Jerusalem in A. D. 72, and in their dispersed state their religion is Mosaism not Christianity, and the quality of the salvation they received for sticking to the religion of their fathers, when God wanted them to accept something more perfect, is disclosed in their history for centuries past. The Lord did not heed the protest of the greater part of his chosen people respecting his purpose to make radical changes

in their former divinely-ordained system of worship, but he carried out his own will and purpose in the matter, and it is idle for Christians now living to think that similar protests from them, based on any desire they may have for a continuance of Sectarianism, with its evil of division, for one thing, will cause him to abandon, or delay, or in any way modify his plans and purposes concerning the ushering in and development of the dispensation of the fullness of times.

The whole history of God's dealings with man in the past manifests beyond successful denial that the program which he has prepared for us to follow is one of *progression*, the several stages of which are known as the Patriarchal, the Mosaic and the Christian, to which another named above is to be added. The last is to include all divine glories and blessings of the past, which man has seen, heard of, or experienced. This progressive feature of God's revelations to man of his mind, will and purposes is clearly set forth by Dr. Angus in his *Bible Hand-Book* p.p. 150-156 inclusive. In his remarks there he shows how the revelation of these things was continued progressively among the Israelites, even during the greater part of Mosaic times. The Almighty does not show all his works and plans to man immediately when he begins to train him for immortal glory. He did not do so for Moses and the Israelites when he had them in the deserts around Sinai. He did not do it when he sent Christ into the world as the founder of Christianity. Further, there was a time, long since past, when this earth was not adapted for the habitation of man, but after long periods of progression it was made fit for human abode; but its onward and upward course is not yet finished. It shall be perfected, and so become fitted for a dwelling place for perfected children of God. In an individual way the Lord takes the sinner, and if he is willing and obedient, developes him into a saint. What other example is needed to manifest that the God of true Christianity is a God committed to a grand program of progression for his obedient children. It is vain for puny man to try to stay His onward march. That thing has been tried in times that are past; but without success. Those who cry out for the old ways to be perpetuated are bound to be left behind in the grand march of the Lord forward, as he leads his followers upward and onward. The revelations of God and his works, of his purposes concerning creation and his creatures—made in his own likeness—are yet in the bud. The opened flower will reveal glory indescribable by mortals.

Further, we find that everywhere on the broad face of this earth, men's hearts are failing them for fear of the things that are coming upon the earth, and who, in the presence of this fact, will say that no better religion that Christendom has to offer is not needed among a people already trembling with fear in their hearts at the first loud call of their God to repentance? This

world does need a religion which will drive out of the lives of men and women who embrace it the torturing fears that the portentous omens that hang over coming years of this world's history engender in their souls. These are perilous times, dear reader, and we all need a religion which will give us composure of mind though thrones crash to a memory, cities tumble into ruins, famines and plagues abound, while death stalks through every land reaping a frightful harvest of victims, even as ripened grain is gathered into bundles. The very religion which this world needs to calm the troubled waters through which it is passing, already deep and turbulent enough to cause fear and dread of what is to come, is offered to mankind in "Mormonism." No one need take the writer's word on this point. Read the history of the "Mormon" people from beginning to end, and you will find that no trials could daunt them, no dangers could make them afraid. Driven from their homes in one place, they at once set about building new ones in other places, and when they faced the perils of a march of a thousand miles through trackless desert, they danced and sang their way through to a sage-brush wilderness which they speedily made to blossom like the rose. It was their religion which sustained them in all their trying ordeals. "*Mormonism*" *is the religion for perilous times.* That is a truth which this people has demonstrated to the world time and time again by facts of their history, and the poor man, no more than able to read the record, can perceive the truth of the italicised statement as readily and clearly as the professors who occupy chairs in our best universities.

Further remarks at this time shall be directed to some of the charges particularly made against Joseph Smith and this work.

1. They say he was a good-for-nothing, lazy fellow. The vast amount of work which he accomplished during the span of his short life, and this, too, while his enemies allowed him to enjoy but brief intervals of peace to engage in it, is a sufficient answer to this charge.

2. They say he was an ignoramus. He was not college trained, but the man who founded this Church in all of its wonderful perfection manifested the possession of wisdom, in this respect, greater than that of all Christendom combined, for nothing equal to its organization was ever produced by the learning and skill of hosts of educated, sectarian theologians.

3. They say he was an impostor. The man who gave to his followers, from the beginning of his work down to the present, a religion which fills their hearts with peace, joy, love, unity and a sublime faith in God, which makes them undismayed at the things which are coming on the earth, which makes them unafraid in times of public calamity, was far from being an impostor. On the contrary he was one of the greatest *benefactors* of our race, barring Jesus Christ, that this world ever knew. His teachings

are a full equivalent for the confidence and trust a multitude of his friends have reposed in him.

4. They say he was a religious fanatic. His history shows that during a time of great religious excitement in the state of New York, he, when but a youth, was one of those affected by it, but, nevertheless, remained level-headed, and who sought God by earnest prayer for wisdom to direct his cause aright. If it be fanaticism to do what St. James advises in chapter 1: 5 of his book, and to obey God when his will be declared, it would be a blessing if this world were full of such alleged fanatics.

5. They say he exploited his followers. The man who went voluntarily to his death for their sakes—that perhaps thereby their persecutions might be lessened—was not a man of that character.

6. They say he was a lawbreaker and disloyal to the government of his country. The man who laid down, as an inspired principle of the religion which he taught, the duty of his followers to be subject to kings, presidents, rulers and magistrates (see Articles of Faith), and to obey, honor and sustain the law, was not a lawbreaker, or disloyal to constituted authority anywhere. That article of our faith has never been modified or repealed in part or in whole, and applies to every Latter-day Saint, or "Mormon" in *this* land with the same force that it does to our people in America.

7. They say he was a false prophet. The man whose prophecies have been fully fulfilled already, or are being fulfilled as fast as the flight of time permits, was not a false prophet, but one sent of God.

8. They say he was narrow and contracted in his religious views. The man who taught that all unbaptized infant children, and others as well, even those of his bitterest enemies included, were not at death consigned to the torments of hell, but were heirs to the salvation wrought out by Jesus Christ, and that its saving principles and power were to be offered to innumerable hosts of our race who have died without having heard the Gospel message, while his enemies in general taught that man's condition in existence was fixed forever, among the lost or the saved as the case might be, when death overtook him, was not narrow and contracted in his religious views.

9. They say he was a money grubber. The full extent of Joseph Smith's "money grubbing" was his employment as a hired hand by a man named Josiah Stoal for nearly a month. Mr. Stoal was trying to find a lost silver mine in New York of which he had heard reports. It does not appear that Joseph Smith had the silver mine fever at all. But allowing that he did have it for three or four weeks once, what of it? He evidently got over all bad effects from it when he brought forth a religion which makes its faithful adherents count the things of this world cheap in

comparison with it,—silver mines of the lost order not barred—which inspires them to spend voluntarily millions of dollars in the aggregate annually, just to bring a knowledge of it to the world. He did not belong to the class of sordid, money grubbers of which this world is full, but was the human head of a religion which relegates "money grubbing" of all kinds to a subordinate place in men's lives.

10. They say the Book of Mormon is palpably false. Well, if such were the truth, which it is not, no one knew that fact more fully than Joseph Smith himself—an alleged cunning impostor—did, and the idea that he would publish to the world a book, as the foundation of his work, whose alleged falsity is apparent, assigns to him a stupidity that a well-known beast of burden "enjoys." When one looks at Joseph Smith's character from this point of view, the charge that he was a very *cunning* impostor should be kept far in the back ground. And does it not appeal to the reader as a very strange thing that the friends of Joseph Smith, who do not want to do anything injurious to his character or work, are diligently engaged in publishing and circulating, among opponents as well as others, copies of that alleged false record, which, if the charge were based on truth, should give "Mormonism" a death blow, while, on the other hand, opponents of this work, who want to see it crushed, are not publishing and circulating the very book they say, substantially, should be effective in accomplishing the overthrow of this Church. Why don't they take up the distribution of the Book of Mormon as widely as possible as the very best assumed means at their command for opposing this work? Why don't they join forces with the "Mormons" in circulating that alleged, palpably false book?

11. They say Joseph Smith was a companion with young men of bad habits. When he laid down the Word of Wisdom (Doc. and Cov. section 89) as a guide to cleanly and moral habits among his followers, and who observed it himself in those early days, he was in advance of his times, and he stands as a worthy example of clean living to many men who are among the best people of this land or of any other land.

12. This that and the other thing was charged in early days against Joseph Smith and his work, and now occasionally something new is charged which, if true at all, should have been seen and proposed then, and held to consistently down to the present, all of which makes it appear that our opponents have been striking blindly at this work and at its founder from the beginning.

The "Mormons" actually *enjoy* their religion. Why should not their neighbors allow them to continue unmolested in its possession, and get all the good out of it that they (the former) can? which is a visible and wonderful amount in the opinion of thousands of non-"Mormon" tourists and business men who have visited Utah.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MARCH 29, 1923.

EDITORIAL:

ELDER WILLIAM A. MORTON RELEASED.

IT is with mingled feelings of appreciation and regret that we announce the honorable release of Elder William A. Morton, as associate editor of the *Millennial Star*. This issue marks the close of his valuable labors in the position he has so ably filled, since July, 1921. He has been called by the First Presidency of the Church to succeed the late Nephi Anderson as Editor of the *Genealogical Magazine*, and as Secretary of the Genealogical Society of the Church.

Those who know William A. Morton best, appreciate him most. That is because he possesses those sterling traits of character upon which true friendship is based. He holds his friends by being a friend. His geniality and ready wit, bubbling from him as clear water from a perpetual mountain spring, attract and please; but it is his earnest desire to serve his fellow-men that holds the affection of those who know him. A more willing servant of the Lord will be difficult to find. Responsive to appointments given him, thorough in the performance of duties assigned him, true to trusts given him, Elder Morton has ever proved himself a dependable, energetic, and discreet laborer in the vineyard of the Master.

Here at the Headquarters of the European Mission his services have been invaluable. Frequently, duties call the President away from the office; and in his absence important questions and difficult situations arise demanding prompt attention. These Elder Morton has met with sound judgment, tact, and vision. He is an excellent missionary, and an ideal Associate on the *Star*.

These are just a few of his qualifications which have awakened our sincere appreciation of his companionship and labors at the Liverpool office, and which cause to mingle with this appreciation sincere regret that his service with us must come to an end.

Nor are these feelings awakened alone by Elder Morton. We had worked with him before, on the General Board of the Sunday School Union, and knew his virtues; that is, we knew part of him; but not until we came to this Mission did we know his "better part," his companion, sweetheart and wife, Sister Morton. It has been a joy to be with her. She is just as genial as her husband, and her sense of humor just as keen as his. She is a true, devoted

wife, a loving mother, a pleasant companion, a true friend; and in her Church work one of those sweet, retiring women whose quiet, unheralded services, like the rays of spring sunshine on flowers, give life and vigor, peace and joy to the silent suffering and needy to whom their tender services are given. Little she cares whether her "left hand knoweth what her right doeth."

We congratulate them upon the new trust given them. We congratulate, as well, the Genealogical Society, upon its choice of a Secretary and Editor. The appointment will bring a double blessing.

Elder Morton is 57 years of age, and has filled with honor and ability two missions to Great Britain. But his entire life, since he joined the Church in Belfast, Ireland, 1889, has been one continuous mission in his earnest endeavor to preach the restored Gospel of the Redeemer.

His earnest service in the Church has been characterized by a constant endeavor to put into practice the wish expressed by Thomas Carlyle:

"I expect to pass through this world but once. Any good therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it for I shall not pass this way again."

"Bon Voyage," Brother and Sister Morton, and God bless you!

D. O. M.

A CHURCHGOER'S CONFESSIONS.

LATTER-DAY SAINTS will read with interest the following "Confessions of a Churchgoer," Mr. George L. Moore, which appear in the current number of *The Outlook* (New York).

"I am," says Mr. Moore, "a regular Protestant church member. I attend some service of worship once, even twice, a Sunday. I am a friend, almost a lover, of the Church. My reason for being in a pew each Sunday morning, if I articulate it correctly, is in order that my life may come to grips with a power that it needs in order that it may be at its finest and best during the week. It has grown less and less a tenable reason, because the message I have listened to Sunday after Sunday and in church after church *has not been a transmitter of the power* which I have tried to hook up with. I don't know any theology. I have not been in search of any particular brand of religious interpretations. I am not greatly interested in controversial questions as to whether Christ was ten per cent. God or one hundred per cent; whether Isaiah was written by one or by three hands; whether the first three Gospels are synoptic or synthetic. *I have looked for bread* upon which my better nature could feed, *and the pulpit has handed me the stone* of 'problems.'

"The pulpit is in a chronic state of disbelief, and passes its state of mind along. To me, a regular pew-holder, what the preacher believes is not as important as that he does believe something, and hard. If he would keep his doubts to himself and display only his convictions in my face, I believe I would be inclined to 'buy' his message more readily. Many of us church-goers—for I know there are a few others who share my point of view—*are craving some evidence of authority* from these men of the Protestant clergy. When is Protestantism not only going to redefine authority, but show us that its message and its mouthpieces have some, and that there is not only a question mark in religion, but an answer? . . . It would be more than presumptuous to try and suggest subject material for the preachers. The important thing is that some of us in the pews are not gripped, stirred, remotivated, by what they say. We go to church to get a certain power, and we come away empty-handed. The rapid life of business rushes us along day after day. We have no time for doctrinal decisions. We can't stop to work out all the world's problems. Our lives have certain definite impacts. The message of the Church can help us make them right by putting power and spirit into us. This isn't done by a long string of negatives."

MINUTES OF THE HULL CONFERENCE.

THE Hull semi-annual conference convened Sunday, the 18th inst., in Thrift Hall, Grimsby, with President David O. McKay, Sister Emma Ray McKay, and Elder David W. Goddard, of the Liverpool Office, in attendance; also President George Osmond Hyde, all the traveling elders of the Hull conference, Elders Grant Y. Anderson, of the Leeds conference; A. Lewis Elggren, of the Norwich conference; Hiram Sutcliffe, of the Sheffield conference; and Elders F. Oleson and wife, of Salt Lake City, Utah. There was a large attendance of saints and investigators from the respective branches.

The conference was opened by the congregation singing "Hark to the classmates' song," the invocation being offered by Brother William F. Bushell. After the administration of the Sacrament, by Elder J. Norman Dotson and Brother Herbert F. Hall, President Hyde gave a short address of welcome and reported the conference, which, he said, is in a better condition than at any time during the past two years. The kindergarten class of the Grimsby Sunday-school sang "Merry, merry children"; Ervin Todd, of the Hull branch Sunday-school, told a story, and the intermediate class of Grimsby school, sang "From afar, gracious Lord." Brother Robert H. Summers, of the Hull branch, spoke interestingly on the Sunday-school as a missionary force. "What the M. I. A. Can Do in the preaching of the Gospel" was the subject

of an able address by Brother James R. Skipworth. Sister Lillian M. Bushell, of the Hull branch, gave an interesting talk on Relief Society work, and "Missionary Possibilities of the Local Priesthood" was ably set forth by Brother Gardham Stainton, of the York branch. Elder Goddard sang in a pleasing voice the sacred solo "My faith in thee."

President McKay then addressed the conference. While his remarks were primarily directed to the children, they were equally appropriate to parents and others. The effect of sin upon the soul of man was forcibly illustrated by President McKay pouring a few drops of ink into a glass of clear water. It was an object lesson which will long be remembered. "In order to dwell with God and Christ," said the mission president, "we must be converted; we must become as little children, and we must keep ourselves free from the sins of the world."

By special request Sister Ivy Skipworth sang "In our lovely Deseret," and President Thomas Wharram, of the Hull branch, pronounced the benediction.

The afternoon session commenced by the congregation singing "Now let us rejoice." Invocation by Brother John W. Manton, of the Gainsborough branch. After singing "How firm a foundation," President McKay announced the honorable release of Elder George Osmond Hyde as President of the Hull conference. Elder Marion Rogers, he said, had been chosen to succeed President Hyde. He also announced the honorable release of Elder Melvin T. King and the transfer of Elder Donald E. Rose from the Hull to the Scottish conference. The general, mission and conference authorities were presented and were unanimously sustained.

Elder Melvin T. King spoke concerning the prejudice that exists in this country toward the Latter-day Saints and their religion, and expressed the hope that it might soon be overcome. Elder Marvin L. Nielson said the power that is operating against the latter-day work is the same that opposed the work which was established by Christ and the early apostles. Elder Donald E. Rose exhorted the saints to be charitably-disposed toward those who array themselves against them; not to answer revilers with reviling, but to ever keep in mind the saying, "A soft answer turneth away wrath." "Am I my brother's keeper?" was the subject of an interesting talk by Elder Marion Rogers. Elder Alpheus Harvey spoke on "Preaching the Gospel by Example," after which Brother James R. Skipworth, of the Grimsby branch, sang a sacred solo. Elder Goddard said he was grateful for the privilege afforded him of attending the conference. At such gatherings the elders and saints are fed spiritually. Every good and perfect gift that the children of men enjoy comes from God, the Father of all mercies. The speaker exhorted the saints to do all in their power to assist the missionaries in their efforts to plant the seed of truth in the hearts of their fellow-mortals. Sister

McKay said that prejudice and persecution have a tendency to dishearten the members of the Church. She gave a very encouraging talk and urged the saints to so live that their lives would be a refutation of the vile slanders spoken against them by their enemies. "I need thee every hour" was feelingly sung by the assembly, and the benediction was pronounced by Brother John F. Oleson.

A Priesthood meeting was then held. President Hyde pointed out very clearly that it is the duty of the local Priesthood to assist the traveling elders in their missionary labors, and exhorted the brethren to greater activity. President McKay set apart Elder Marion Rogers as president of the Hull conference and Elder David D. Lamph as conference clerk, after which he delivered an interesting and instructive address on "The Organization of the Church of Christ." All the wisdom of men, he said, had not been able to perfect such an organization. The Church gives opportunity to every member to do something for the cause of Truth. Said that each man ought to learn his duty and perform it to the best of his ability. Advised the brethren to be courteous. "Courtesy," he said, "is to society what oil is to machinery." Told of the means which the Church has for the caring of the poor and needy, and said that if the world had similar means no one would go hungry. The President closed his address by reading the one hundred and twenty-first section of the Doctrine and Covenants.

At the evening session the meetinghouse was packed to its utmost capacity, there being many strangers and investigators in the congregation. After the opening exercise, Elder David D. Lamph addressed the congregation. He spoke on three important things in life—the chance to learn, the chance to earn a living, and the chance to serve our fellow-men. Elder John F. Oleson gave an impressive talk on the Word of Wisdom, which, he said, all saints should faithfully observe. Doctors and university professors had unknowingly endorsed the Word of Wisdom, for they had declared that narcotics and stimulants are injurious to the human system. "Who's on the Lord's side?" was spiritedly sung by Elder Hiram Sutcliffe. He was followed by President Hyde, who gave an impressive address on the necessity of the members of the Church being of one heart and mind. By such unity they would show to the world that they are true followers of Christ. He expressed his regret at leaving the Hull conference, but was happy in the thought that he was just being transferred from one field of labor to another. He thanked the saints and friends for their loyal support and closed by saying, "If I do not meet you again in this life, I hope to meet you all in the next."

These words were used by President McKay as a text for an inspiring discourse which he delivered, and which was listened to with the deepest interest. He said the Church of Jesus Christ of Latter-day Saints is very definite in its teaching concerning a

future state. He told of a chinaman named Ah Sing, who was a faithful member of the Church in Samoa. When bidding him good-by, Elder McKay said, "I may never see you again." To this the old man answered, as he pointed his finger toward heaven, "Me see you up there." President McKay read a letter which he had received from the father of Elder James H. Western, late president of the Welsh conference, in which the good man expressed the firm conviction that he would meet his son again when his mission on earth is finished. The immortality of the soul is one of the glorious doctrines of the Gospel. The nations of the earth, the President declared, are tottering because of their wickedness. The only thing that can save them is the restored Gospel of Christ, and to this they are indifferent. He closed by invoking the blessing of God upon the assembly.

"God be with you till we meet again" was sung by the congregation, and the benediction was pronounced by Elder Grant Y. Anderson.

DAVID D. LAMPH, Clerk.

THE POWER OF PERSISTENCY.

WHEN a young tree reaches its toes down into the earth and encounters a rock too large for it to encircle, it does not curl up and die. It exudes an acid sap which eats into the rock and dissolves certain elements which the plant takes up as food. Into the crevices which they have created in the rocks the roots of the plant force their way like wedges and rive the two sides apart, and nothing can withstand them. The most delicate plants exert extraordinary power. Heavy flag-stones of pavements have been lifted out of place by the growth of the spawn of mushrooms that had been mixed with earth under the stones. A child with a board may stem and turn the current of a brook. Direct that current against the base of a hill and in turn it will level it to the plain. It has been said that the beating of a human heart against a pyramid could, if continued for ages, in turn level the pyramid in the dust. The latter illustration of the power of persistence is fanciful, but no man who has watched the operation of the forces of nature can dispute her ultimate dominance over any work of man. Tennyson says:

> "The little seed they laughed at in the dark
> Has risen and cleft the soil
> And grown a bulk of spanless girth
> That lays on every side a thousand arms
> And rushes to the sun."

Whatever is intrinsically right will in the end prevail over what is intrinsically wrong.—*Los Angeles Times.*

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries, honorably released, sailed for home Saturday, the 24th inst., per s.s. *Montcalm*: Elder William A. Morton and Annie H. Morton, Liverpool office; John W. Robinson, Liverpool conference; George R. Follick, Birmingham conference; and Cyril K. Munk, Welsh conference.

Baptisms.—On Saturday, the 17th inst., a baptismal service was held at the Leicester Baths, Nottingham conference, President A. Walter Stevenson in charge. A short address on baptism was delivered by Elder John E. Wahlquist, after which seven candidates were baptized by Elders Joseph H. Valentine and Elbert R. Curtis. A confirmation service was held later in Cratton Street hall, when the newly-baptized converts were confirmed by Elders J. Max Toolson, Elbert R. Curtis, William M. Oswald, Gilbert Rex Sutton, Ernest H. Capel, Frank Wheatley, and Philip Calladine.

Meeting of Traveling Elders.—A meeting of the traveling elders of the Manchester conference was held at 88 Clarendon Road, Manchester, Saturday, the 10th inst., President Robert Warburton presiding. All the elders in the conference were in attendance. They expressed themselves as feeling well in their work and desirous of getting their message before the people. President Warburton explained the new system of tracting recommended by President McKay, and advised the elders to read their missionary instructions often. The brethren were requested to work hard for the success of the forthcoming spring conference.

Priesthood Meetings.—A general Priesthood meeting of the Manchester conference was held in Manchester, Wednesday evening, the 10th inst., President Robert Warburton presided, and after making a few remarks, read a communication from President David O. McKay to saints and elders relative to the coming spring conference; also a letter from Sister McKay with an outline of study for the Relief Societies. Good reports were given by the presidents of the respective branches, after which an interesting and instructive lecture on the Book of Mormon was delivered by Elder Alfred V. Atkinson. At the close of the meeting a social for the benefit of the Bolton Branch Relief Society was held. A very enjoyable time was spent.

Socials.—Saturday evening, the 24th ult., a social was held in the Latter-day Saints' mission rooms, 88 Clarendon Road, Manchester, in honor of Elder Glen A. Finlayson, who had been transferred from the Manchester to the Scottish conference. The hall was crowded with saints and friends. A program of songs, readings, instrumental selections, etc., was pleasingly rendered,

after which lively games were played. Delicious refreshments were served by the Relief Society. As a token of love and appreciation, Elder Finlayson was presented with a handsome sum of money, to assist him in his missionary labors.

On Wednesday evening, the 7th inst., the saints of the Manchester conference gave a farewell social in honor of ex-President Leo V. Worsley, who had been honorably released to return home, and Brother Horace Newton, of the Manchester branch, prior to his emigrating to Zion. President Robert Warburton was in charge. All the elders of the conference were in attendance, also a large gathering of saints and friends from the respective branches. A very enjoyable program was rendered and light refreshments served. Each of the departing brethren was given a handsome present, a mark of love and esteem.

Relief Society Social.—One of the finest and also one of the largest attended socials ever held at the headquarters of the European mission, 295 Edge Lane, Liverpool, was that given by the Liverpool branch Relief Society, Wednesday evening, the 19th inst. The mission chapel was literally packed with people, some of them being compelled to stand. Among those present were President and Sister David O. McKay, Elders William A. Morton, David W. Goddard, Russell H. Blood, William E. Allen, and Sister Annie H. Morton. President Harriet Lowther was in charge, and she and her counselors and members of the society are to be heartily congratulated on the success which attended the undertaking. Each number on the program was rendered in a pleasing and highly creditable manner. Those taking part were: Lou Jean and Emma Ray McKay, Eva Cole, Edith Casey, Ella Brown, Ethel Hayhurst, Winifred Willis, Nora Gelston, Annie Butler, Flora Hayhurst, Dolly Easter, Alf Cole, Stanley James, Tom Grimshaw, and Elders Goddard and Morton. Sister Emma Ray McKay, who has charge of the Relief Society work in the European mission, gave an interesting account of the organization of the first female Relief Society, and of the marvelous growth of the organization. She told of the aims and objects of the societies, and spoke in praise of the work that has been done by the organization in Liverpool. After the program, delicious refreshments were served. About fifty non-members of the Church were in attendance, and they, as well as the saints, were highly pleased with the evening's entertainment.

Branch Conferences.—On Sunday, the 11th inst., a branch conference was held at Lowestoft, Norwich conference. There were three sessions. President Joseph Coulam presided, and Brother William Walker conducted the exercises. At the morning meeting musical numbers were rendered and Gospel subjects were ably treated by members of the Sunday-school. Appropriate

remarks were made by President Coulam, Elder Peter Tolboe and William Walker. At the afternoon session addresses were delivered by Elders A. Lewis Elggren, Francis L. Dent and James D. Moyle. The speakers at the evening meeting were Elders Tolboe, Dent, and President Coulam. Owing to illness, Branch President Charles M. Coleby was unable to attend. The meetings throughout were characterized by a splendid spirit.

A conference of the Barnsley branch, Sheffield conference, was held Sunday, the 11th inst. Conference President J. W. Ernest Tomlinson, Elders Clarence L. Giles, Homer Taylor, James Brook, William Blackburn and George C. Midgley were in attendance. At both sessions a large number of saints, investigators and friends listened with interest to inspired Gospel discourses delivered by the elders, and also to fervent testimonies borne by them. The report given by President Robert H. Briggs showed the branch to be in good condition.

Sunday, the 11th., the Watford branch of the London conference held its semi-annual conference. It was attended by President Joseph E. Wright, Sister Katherine G. Wright, Elder Horace W. Shurtliffe and a goodly number of saints. A pleasing program was rendered at the afternoon session, by members of the Sunday-school. At a Priesthood meeting, a vacancy in the Relief Society was filled by the setting apart of Sister Ada A. Webb as first counselor. The evening meeting was addressed by President and Sister Wright.

ONE DAY AT A TIME.

Only a day at a time. There may never be a to-morrow.
Only a day at a time, and that we can live. We know
The trouble we cannot bear is only the trouble we borrow,
And the trials that never come are the ones that fret us so.

Only a step at a time. It may be the angels bend o'er us,
To bear us above the stones that wound our feet by the way.
The step that is hardest of all is not the one just before us,
And the path we dread the most may be smoothed another day.

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